

Rough draft

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Saturday 6-2-73 Nishimuri IV
Sunday 6-3-73 Barn Lunch

Must Remain in
Transcription Room

MR. NYLAND:

Well, I'm back. Three weeks ago we were here. Two week-ends we met. I thought of you. I thought of you many times when I was in the West Coast. I had many thoughts, of course, not only at the West Coast, and not only of Warwick. I had thoughts in general. I thought about the world. I thought about conditions. I listened a little bit to the radio. It was always the same thing; a little bit more Watergate, a little more ~~schachermacher~~ ^{shachermacher} business, a little more of ~~blind belief?~~ ^{lies, hypocrisy} ~~blind belief?~~ and then some more killings; some more continuation of war without any reason, some more bombings without any authorization really, ~~a~~ possibility of passing a law, which finally did pass, and now what? Just a little bombing stopped but for the rest, peace on earth, the Prince of Peace creating conditions so ^{that} then the earth could be in peace? Or you think, hoping?

You know, we are going through a very difficult period. Astrologically, it may be cosmologically, whatever the predictions are, I don't know much about them. I always ~~heard~~ ^{then} hear the year two thousand and ~~when~~ one says, "Well, 1989." And we still have to ~~wait~~ ^{LIVE} quite a number of years before and here we face all kinds of things, including inflation, including lack of credit, including gasoline prices going up, including scarcity, energy, disturbance of Mother Earth, lots of work here and there and at the same time the Stock Market going down, down, no confidence, ~~price of food~~ ^{gold} going up, up, up. And I thought, we are under an influence which we cannot avoid, which is really the condition of this earth now, and we have to acknowledge it. And it is not a question of one or ~~two~~ ^{two} or three persons. It is as if it is being sent or there is a ~~reason~~ ^{reason} for it which we don't know, but in any event, we have to acknowledge it and we have to accept it because it is there. And one say, "Accept it, how?" because I ? against it. I hate it. I don't want it that way. My life I'm still living on this earth and now I have to live in this kind of a condition and what for? Why wasn't I born in the middle ages, or sometime in the Renaissance? or ~~maybe~~ ^{maybe} a couple of hundred years later but now."

And that applies to all of us. We are here and ~~we~~ ^{that} are faced by it. And then

^{because}
 what do we do about that? [^]We're not going to change it. No difference- no
 difference it will ~~make~~ ^{maybe make} a couple of nice little summit talks in Iceland? It leaves
 me cold. What is the result of all this? The result on us- the ~~result~~ ^{result} on us trying
 to live, trying to live under these kinds of conditions, with this kind of difficulty
 and I thought of the groups as a whole, just coming, you might say, fresh from the
 West Coast -with full intentions of trying to see what to do, perhaps how to help and
 then I come back here. How to help, I say then. What is there for me to do?

^{we} I said many times. "Reminders." Of course I know that, ^{or} ~~more~~ ^{Do} talks, of course
 we do that. A little music, sure. We play a little. We meet. We talk. We talk,
 talk, sometimes and again about what? Our plans? ~~Will~~ ^{Do} they fit in the general conditions
 which are bound to happen, of poverty, economic disturbances, sociological miscalculations,
 things that we have to face and are faced with?"

And then, of course I say, "a group and from group to ~~individuals~~ ^{and} individuals
 and each one of us affected because it is the air we breath in, ^{And the atmosphere} ~~atmosphere~~ which is given
 to us, which perhaps polluted by ^a great many negativities and thoughts and would ~~wish~~ ^{is} ~~to~~
 to kill, and crime and the courts not functioning, not properly and an awful lot of
 disturbance and not really honest, are they? Many people, dishonest. They ^{have} ~~been~~
 trying to find a short cut to make money. And all the time this ^{desire for} ~~is for~~ money,
 for power, for distinguishing oneself by means of money hoping that one will receive
 honor by having money, ^{and the} ~~a~~ mispalced value of money and a miscalculations of the
 reasons why money exists; and all at the cost of certain things ^{that} ~~which~~ we have as
 human beings and all the rest that affects us and we don't think. We feel a little,
 but we don't think ^{about} ~~about~~ the proper ^{things} ~~things~~. We think about that what is at hand, of
 course, ^{we} ~~we~~ have to solve them. Of course, we are here. We are a group. We have
 to solve the conditons. We are in a fix every once in a ^{while} ~~while~~. We ~~know~~ ^{know} that. Are we
 understanding certain things about these kind of conditions and what it means really
 for us? And then there is an influx, I've said it before, of let's call it, spirit-
 ual literature. Not spiritualistic, but real spirit, voices from above coming,
 talking, mediums, people who seem to know or at least who are spirited, who are

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affected and communicate and say things in our terminology, our words so that we can understand them and ^{how?} giving advise. What should we do? With what?

You see, you must understand I'm not against anything of that kind. It is very necessary. One has to learn. One learns in many ways, ^{not} ~~not~~ only by books, not only by talk, not only by association with other people on this earth. One learns also by that what is given as from above or maybe coming from heaven or from a higher level, and we ourselves, understanding a little bit about the state in which we are, with a wish of freeing oneself from ~~such~~ bondage, if we understand that, then of course, we are very much interested in what it would be or knowing how it might be if we were free. And so, all such descriptions, coming from above, putting it in terms which we can understand, we hope that the translations of that into our terms is correct.

But in any event, that what is being described is stimulating and one says "I wish to go there! I ~~want~~ to get through with this life. I don't ~~want~~ to live in my body anymore. I want to get free in such a way that I can leave this body. I want out of my body experience. With what I don't know yet ^{although} ~~although~~ there are description. There are lovely descriptions and good books. Without any question even scientifically annotated, scientifically proven, ^{sometimes} very well described. Also you must do this and you must do that. ^{And} Then you will have an experience of a certain kind. I think it's all ^{too good} ~~stupid~~. Then I ask, "then What?"

Supposing I could, supposing my body is not here, somewhere else at the same time, supposing I understand reality in different ways, not ~~only~~ this physical world. Supposing it is there, what is left for me to work with? My mind? My consciousness, I say sometimes, of that what I can't imagine, that what is maybe a rationalization process? Or maybe that what I say reality ^{and} ~~or~~ maybe then I say, "realization" and then I know a little because I can have a realization of certain things as a result of imaginary concepts.

I want to find out what this world is worth. I want to find out where I can

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go. I want to have a description of how it might be. I want to have understanding of the reason why I want to strive towards it ^{because} ~~because~~, to be quite honest, I don't like this world. I want to get out of it. I don't like the conditions. I don't like the corruption. I don't like people ^{who} ~~that~~ are ^{like} ~~like~~ that. I think to myself I wish honesty. Where will I find it? I look around. I don't find much of it. Then I look inside and I say "Well, maybe there is a chance. There are still certain things that are unspoiled within me and perhaps not even developed but perhaps I could develop them. Then they may have something to say to me."

We say in this kind of a realization, that what is needed for one, is a new language, a new, sometimes it's called 'Gestalt,' of that what is the principle and quintessence of certain things existing without the different presentations of what we call behavior forms; without forms it is sometimes, that what is really 'das Diegenansicht' That what exists as such, that what is, all that is, All and Everything, and we come back to Gurdjieff. We want to fit it in or do we? Don't we? What is it? What is it we wish? Do we want to go the difficult road of Work as we say 'Work on oneself?' And then I say why? If all different things can be given to me ^{then} ~~from~~ heaven as Manna, that I can eat, digest and live and then simply accept myself as I am if I can and then become spontaneous because there is life in me and I live that out and I say "Is that it? And do I really understand the conditions in which I live ^{for} ~~on~~ my own? Do I know this kind of reality or are there others?" I used that word 'Gestalt' because it has been used several times. There are several books on the Gestalt Theory."

How do I reach it? Where do I get even to my essential being, let alone that what will not change? How long ^a ~~time~~, maybe If I understand time? If I could eliminate time, if I could be a limitless in time in infinity, endlessness. Oh, yes God, His Endlessness. I've heard about him, He is mentioned also by Gurdjieff. Is that my aim? Is that where I want to go? Is that real and I say now, "do I wish to go? And again I ask, who else?"

Is there a group? Is there a realization of that kind of the unity of a group which does not exist but then if it could exist, could be a reality? Could we make it into something that is really worth while and we all could profit by it? And I keep on thinking about ^{us} ~~that~~ and then I see ^{or} ~~this~~ young man. He's a little disturbed. He wanted to ~~Work~~--- He tried. He came some months ago to us in the group. We knew a little bit of him, not much, but a little. To some extent, ^{If} we helped him. ^{If} We could, if we had time, if we just happened to think about it. Maybe he was a little more disturbed than we thought. Maybe we didn't pay so much attention to him. Of course, we're not a mental institution. We have work to do, business, activities. He could work in an activity. Of course he can even if he doesn't know how. We can teach. ^{do} ~~Of course, till~~ we find out why he cannot? Why then is there a disturbance of some kind. Then of course, we become interested. Then we see it; but why didn't we see it a little bit before? Why didn't we know about it and then took perhaps certain steps to help. Of course we tried. I know, but ^{not} enough, not sufficient. And then I think about caring for each other, ^{at} ~~interest in~~ what we ought ~~to~~ do for each other particularly when I say, "We're living together, don't we? And we know a little bit about each other and we Work and we exchange ~~ideas~~. We have communication. And we want to find out what it is about this spiritual world. And of course, there is interest. It should be like that. And all of that is thoughts and feelings and all very beautiful."

I've said certain things about it already before. Our ~~Work~~ starts at home. It does not start in heaven. It's beautiful to imagine, streets of gold, and I wished, ^{to} ~~I could~~ see God and then ask Him may I sit at his feet. And he won't know me because what have I done? Just attended a couple of meetings or some kind of a book ^s ~~I've~~ read or even the little attempts that I have made, the extra-out of the body experience and going to California and coming back and hoping to find my body still there? Hoping because after all it's a silver thread that connects that and maybe it's broken ~~and~~ and maybe, I have an idea it's much better to be away from this world and I don't want this dirty body any more. I want something else because I've ^{tasted} ~~tasted~~ something that is much more palatable for me, and I forget why was I born on this earth? Why all this commotion to wish to

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get away from it? And why all this description of that what exists and is beautiful and where I wish to go? Even if I can describe God and of course I ^{would} ~~would~~ say "Of course I want to shake his hands and I hope I can see him. I hope that in time I can join His Endlessness and what do I do to become endless ^{myself}?"

You see, we have many, many meetings. We have many, many talks. We talk about Work and there is enough information. And sometimes it is very difficult. What is the advantage I would say of Gurdjieff; that he writes at the present time; that we are longer dependent on Movements alone; that he is not just a teacher of dancing but that he has become an author thanks to an accident. We call it an accident. Maybe it was in his life, preordained, that it should be ~~that~~ ^{yet that} ~~that~~, and do we profit by it. He has ^{now} ~~left~~ ^{written a} ~~that~~ book All and Everything, and do we know it? It takes a long time ^{before you} to recognize yourself on each page, doesn't it? And how much do you really spend to wish to be seen in that book or to recognize yourself ^{from} ~~on~~ that book? And Gurdjieff does not tell everything. It is so beautiful. Exactly for that reason, he gives you indications of how it might be and to put you on the road towards it. He does not describe Nirvana. He does not describe heaven. He doesn't even describe His Endlessness except by saying, ^{that} His Endlessness, I would almost use this term, was human because time seemed to eat him up. He passes. He does not talk very much about what it is in infinity, what is ^{replaced on the} ~~renamed~~ ~~omni~~ concepts together, what it is for a man to aim at the far distance? He leaves that to anyone who wishes to Work. There are enough indications of where that could be to, and that is the beauty of that book, so that whenever you read it, again and again and for the tenth thousandth time, you still find something you have missed. ^{you} Perhaps you missed it because you were not attentive, or you missed it because you haven't grown up enough. And then in accordance with growth, one receives and that should be an indication of why one has to Work because through Work we change. Through making attempts to become conscious, admitting that we are not yet, that we are still subjective, although quite lovely at times, at times even desirable, and we walk around with that for a long time, our thoughts, ideas of what we wish to accomplish. Sometimes we are in doubt. Sometimes we don't know what kind of decision to make and this is because we have to make decisions ~~we don't know what kind of decision to make and this is because we have to make decisions~~

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we don't know what kind of a decision to make and still we have to go on because decision ~~we~~
have to be made sometimes. Even if sometime a decision is made and it turns out to be
instead
wrong, it would be better to make than ~~XXXXXX~~ of remaining wishy-washy.

But of course, we don't want to do that. We want to make sure. We say, my life is my
investment. I don't want really to make decisions as an investment unless I'm quite sure
that I will get a return from them. And where is that kind of spontaneity that I do
because I'm convinced; because I believe I belong. I believe that all of me wished
and that is not so difficult to get all of me together and then to see if that, we say,
as a combination of three centers already can enter into a different kind of a realm
because of such unity even if it is pseudo-unity to start with. But it takes a long
time to develop three bodies so of course I start already and I wish that and I do it
as well as I can and make it as harmoniously as I can.

Of course, it is necessary to continue after sufficient thought and feeling; after ~~and~~
realizing what may be involved that I know I won't drown right away, that I ~~reflect~~ ^{am equipped}
a little bit when I go up to the moon or try to work in the sky laboratory. If I only could
have wings. If I only could find out what is the costume that I should wear when I go to the
planets; what is it that should be the language when I want to study Kesjanian. What is it
for me that I say as a soul that I would like to have a soul in order that I could trans-
ported, ^{like} ~~an~~ airplane takes me from place to ^{the} another. Even assuming that I have a soul
or that I could utilize that what is already the beginning of one and how do I start
making it if I think that I don't have it as yet because I'm so damned stupid. I'm
still so God-damned subjective. I'm still so devilishly unconscious, and if I'm
honest, I know that because I have to come back again and again to statements about
myself, how and ^{do I know} what value about this machine. This necessitated this preordained,
first to find out what I am. Then I will know what it might go into, how it can develop.
And so I say, where is this knowledge about myself, the real knowledge that ^{I can count on,} ~~will~~
^{the knowledge that will} stay with me because it won't change; the knowledge it is for me already ^{eternal} ~~external~~

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because that's really what I want, eternity. No changes, always existing as what, life? And I cannot really conceive of that, but I fall back into my ordinary existence and I spend an awful lot of time on nonsense; and I am in a group and I'm more interested in describing the people of the group instead of describing my own honesty. I'm more interested in negativity which happens to exist and I describe it very well because I really believe that such a negative description or a description of any kind of negativity is good for me because I enjoy it. And then I go even a little further. For some time, I become gossipy and in gossip, I don't know the truth at all. I just talk and talk for a variety of reasons. One is, to distinguish myself. The other is to throw around all kind of dirty nonsense in order to be listened to. And in the third place, ^{to} ~~you~~ create a condition in which I have to live in my own negativity so that I really will stick into that and die gradually in that. But I don't see that. I see only the little bit of enjoyment of being able to talk to so and so and ^{so and} ^{and} they listen, "Goddamit, they listen,"

This is the trouble with us. You listen to gossip, you start to believe it or you are not strong enough to counteract it and say "Go to hell" I give you a task for this month of June. Do not dare to talk in any gossipy way. When it happens in your neighborhood, have the strength to say "Shut up." If you wish to be honest, go by facts you know for sure. If you don't know them, verify them first. Go to the source to find out.

I remember Paul de Kruif, you know the author of Microbe Hunters. We talked together ^{and I knew a little bit} once because it was on a different kind of a subject he was interested in. ^{about that and} We talked. He said it's all right what you say but you see I'm the kind of a man who goes to the source and so I want to read that whatever is in original in the language ~~and~~ not copied even. I want to have the written things I can trust because that is from the horse's mouth. That is what I want for my study. And so I repeat that same kind of advice; go to the source. If you believe that objectivity has a value in your life, go to the source of where it is written, where it is described, where it is written in such a way that your subjectivity, your personal interpretation is eliminated; where there is ~~as to the kind of the description of the source of the description, where there is such descriptions,~~

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actually that kind of impartiality in existence; when there is such descriptions, and elimination of time concerns because they always play the devil with one, and by God, ~~you must know that by this time.~~ you must know that by this time.

How often have we used the word simultaneity, instantaneous, elimination all thoughts and associations, no time lengths between that what is and that what is being observed. And so, at such a time, when you wish to gossip, you have an obligation to Work and that I ask you to do that, for the month of June. It is a good activity. It is probably helpful to keep your mouth shut. Because, you see, I do not wish to tolerate gossip in this group. Whenever I hear about it, I go down to the source. I will find out because I'm interested in truth. I would like to be truthfull as honestly as I can be.

You see, we don't do that. We just let it go. We're ^{weak} ~~not~~ ^{don't} really wish to Work either. The advantage for Gurdjieff is, as I say, that when you read that book, there's a little bit here, ~~there's~~ a little bet there. ^{it's} Very useful. You cannot digest immediately the different things that are given. You have to wait. You have to take time. A little later in the book, you're reminded. The book was written in four editions, of which we have the fourth. The first one was a very short one and probably contained not more than one third of the present book, as it is now published. It was dictated when Gurdjieff had his accident in twenty-four and he dictated it then when he was really half-way or not all there. Three months it took him to come back and during that time, realizing that his accident could not help him to continue Priure in the way he had felt and wished and that he could not teach dancing and that something else was necessary; and then he became an author. Not because he wished, but because he had to. And in three or four months, he dictated a little outline of the book which was then already written in a very simple form, which was then taken and edited, then read a little in order to ^{teach,} teach Gurdjieff, to give Gurdjieff the reactions to ~~them~~ ^{that}. Already at that early age, there were, I meant age, at that early time after twenty-four in twenty-five, in twenty-six, there were little readings ~~of~~ of that in the Priure of that first outline and after that, a second

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outline was born. It contained more chapters, not finished. Many things were left quite unfinished which later were finished. ^{But} ~~Not~~ the second edition, I call it, but there were a little more because it had more in it, but it did not look anything like what we now know. And out of that and many readings and many listenings, there came a third one; but even that Gurdjieff was not really satisfied with the so-called second edition.

I know about these things because I have such editions. I made it a task to find out where they were. That even the person who took the dictation of the first edition did not have a copy. Mr. Gurdjieff did not allow it. Whatever way, whichever way, I happened to get it. Gurdjieff at that time wrote in the third series that perhaps he felt everything was lost, that what he had done so far was not right and he knew if, because he got reactions from the readings to different people, and he could study a face, and knew what was imprinted on it as a result of listening, and come to the conclusion that his work was really useless, and he was in a dilemma. What would he do? Because what was needed was to rewrite the book. And after many deliberations, he started to rewrite the book. That became the third edition. It was more complete, not complete enough. There was a chapter from the author at the end. There was a chapter in the beginning, a warning, ^{which} ~~it~~ had been rewritten ^{already} ~~already~~ five times ^{by that time.} There were chapters in it ^{which} ~~that~~ were unfinished. There ^{was} also was material in it which later on was taken out. There was also something that was not out in but was out in the later edition and I call it the Fourth Edition. But we have a mimeographed copy of that third edition. Hundred copies we made, even without the consent of Gurdjieff and when it was finished, we had it beautifully bound in two volumes. We gave it to Gurdjieff and perhaps he was surprised and perhaps he knew but in any event, he accepted it, at least for the time being. Because afterwards, when I was in Paris, and I was going back here and he asked me to start reading groups and he said he would send me material and I said, "Oh but I have it."

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"Oh, what you have is nothing." He meant the Third Edition that what was so precious to us. He said you haven't got it. I'll send you material every week. I will report it to my secretary to send it to you."

So, we got that, ^{that} the fourth edition ~~and~~ there were many changes. There were elaborations here ~~and~~ there and when it ^{started} ~~started~~ to get printed and proof read, ^{it was} ~~you just~~ correct it with the French edition and with the German, ^{whatever} ~~and~~ we could also as ^{well} ~~as~~ as Russian is concerned. It still is not right. It still has material in it that perhaps should be revised a little. It has some new pages in it even ^{as} ~~in~~ edition of printed a little section ^{was} ~~is~~ left out ^{about} ~~the~~ Uncle Tooilon and when it was reprinted, ^{here} ~~we~~ made sure that that section was put in, a little shortened in order to cover the pages that we didn't have to redo the page numbering. But in any event, what is now available is still pretty good. And what is in the book? Here and there information gradually becoming clear as one reads and as one reads for the second and the third time, ^{different things come} ~~then something starts up~~ and then you can understand. This is the way Work should be taught, a little bit. ^{very nice in a while, a little bit.} ~~Then~~ later the same but a little bit different, in different ~~visions~~ ^{visions}, in different perspectives different examples, ^a ~~different~~ way of looking at the same principle, ^{always the same principle} ~~but~~ gradually more and more information so that when you wish to know, you have to do a lot of reading or listening because there are constantly ^{new} ~~two~~ possibilities of seeing what is really meant. That ^{was} ~~is~~ in the book and that is also in the meetings we've had.

I ask you sometimes to read or to listen to very ~~old~~ ^{new} ones because it has a certain quality which later ^{tapes don't have} ~~takes no time?~~ ^{tapes have} ~~it takes~~ another quality which perhaps is right because it has a more of a perspective and vision and certain vistas, certain ways of looking at work and covering ^{new} ~~more~~ material. But you see what is needed: a ^{growth} ~~slow~~ ^{to study} ~~It will not come over night.~~ It will be necessary ^{it will be necessary to apply} ~~to apply~~ in daily life. That is your testing ground. That is where you find out if you know because you can talk for a long time ^{about} ~~without~~ consciousness. You ^{can} ~~and~~ even sit quiet. I said something on Tuesday about meditation and the remark then was made, "Maybe he doesn't know what

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he is talking about"

I do know a little bit about that, And when I say things I really have experienced them. And so I say again when you meditate, it is extremely difficult to stick to the subject. And if you do, you may really lose the thread of your life because there's no application and a meditation sometimes is too long and it goes over into many forms of subjectivity because that's what you use. God is not meditating with you. Objectivity of a faculty is not meditating. It is still your ordinary mind in a very good state. It is also your feeling and your heart in a very good state with an emotional wish for understanding and contact. But where is the contact that you actually knew?

When Gurdjieff talks about "I" he talks about another aspect of one's life. He talks about that what could be and could become reality. But it is an indication of what is ^{for it} needed in order to build it. It is not just something that your ordinary mind can conceive of. The same way as you cannot conceive ^{of immediately with} ^{what is} your ordinary mind the concept of now. That is the question of a moment. To understand that in its entirety - ~~an~~ entirety or rather as a moment free ^{from} ~~from~~ dimensions in space as well as in time, that takes a long time to get to quintessence of that what is a principle.

And so, it is not only with Work. So it is with us as a group. So it is necessary when we really wish to Work that we allow time and that, in having this kind of time, that if we could have contacts with each other, that it could be on the basis of trust and ^{you} ~~if~~ ^{see now} ~~you know~~ why gossip is no good, because you lose trust. You question honesty, ^{that} so then when little stories go out, which are obviously not true, but which are half-way believed, ^{long as one can talk about Work} what will one really believe in when one talks about Work as ~~a blind as an experience~~ ^{as applied and an experience one tries to describe.} ~~one talks to describe.~~ But you see, again, we have exactly the same difficulty as anyone from above trying to reach the earth and trying to describe that what is there as a law which for us is not a law as yet because we don't know it, which is very definitely accidental even, even if we do know about it; but to put such things of a higher ^{level} as energies into words which are limited by our own forms of energy is very, very difficult. And so when one wishes for oneself to translate an experience of an emotional kind where there

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is not language as yet because the body has been used for that purpose, it is very difficult to understand it really when one doesn't know the language of that emotional state. One tries. One does one's best and it is ^{right} that one tries because what else will one do. But when you consider the possibility of something coming down to one to help you as in the ? to see that Jesus Christ had that kind of a meaning as a mediator, as a messenger form above indicating as I've said many times, by the name Christ and the man Jesus and that Christ is the way to become free and that we by means of Work, understand freedom also, that what is binding us to this earth so that then this 'I' representing that kind of indication of what to do becomes Christ for us in our personal life.

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I'm trying to tell you something about Work. I'm trying partly to remind you. I've ^{tried} to share with you what I ^{I've} thought about us, about how sometimes, I'm very disappointed; how sometimes I wished that certain ^{things} things could be understood; and need not be said ten times; that one can take things in make it your own and then when it is part of you and it almost automatically ^{could} come with you ~~when~~ you have Work to do and you happen to think about it.

The other night, Thursday, we talked a little bit in the beginning. I happened to talk about Saturday and the attendance and perhaps I was a little strong, in what I said, but ~~XX~~ I must say I made it strong because I felt honestly about that kind of idea perhaps of coming to Saturday when you possibly could come and when your ^{and I said this} conscience would allow you and at times even would tell you that you should come, ^{why do you} to ^{come} Warwick? Why do you wish to stay here? Why do you want to come and profit at times by the Barn and the existence of other people? If you're honest in that particular aspect ⁱⁿ ~~is~~ that what you really wish for yourself as an aim to become a man, or to grow up, or to understand? Don't you think that opportunities should be utilized as long as you can and where ever you are at the expense maybe of other things which also are important? But your conscience will have to tell you that the other things perhaps are emergency, then of course, I do not come on Saturday because I know that for myself ^{that} I have a right to

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stay away. But when you don't have such ideas about what you ~~would~~^{or} thought to do, rather when there is not that kind of an emergency or necessity, don't forget your aim when you come here because that is for Work's sake. It is not because it is a nice little community once in a while. It's not because you can meet people. It's not that you can study types. It's not that you can start to calculate this and that for yourself in activity. It's not to make money. It is just enough to get the schooling of certain things that you really need because you wish it. For that reason, you have to be very clear why you want to join even and why you wish to talk to others and even why you want to consider others and wish to share with them whatever you may know and so that if they ^{can} ~~can~~ help you in what you wish to know and which you don't know as yet, but maybe in taking part in such opportunities you might find out the solution to your wish if that ~~the~~ wish was there, the wish to be here.

I know what I'm saying. Don't think that I have always such a wish to be here. Don't think that I feel that that what I'm doing is so perfect and don't think for a moment that many things that I of course have to do because I've taken the responsibility that it is all to my liking; and do you think that I really love everybody particularly when they are stupid like hell? And that in such ways that I'm not human? Come down from your high perch. I'm just an ordinary person. I've said it a thousand times. I'm not a guru. I'm not a teacher. I just have ^{heard} ~~learned~~ about Gurdjieff and I was influenced and I liked what I heard and I knew it ^{can} ~~could~~ help and I know definitely it is of help to different people. That's my aim. That is why we came here to ^{this} ~~the~~ barn. ^{That's why we bought it.} That's why we suffered a little bit. Sure, it was not always easy. Sometimes, terrible.

But I wished that you make up your mind either yes, regarding this group or no; that there are certain rules, a little bit of them, for organization, a certain acknowledgment, a certain wish that you want to share, particularly when you're up against it; or when you have in activities certain things that are a decision that you should make and perhaps you happen to ^{think} ~~think~~ a little bit every once in a while about me existing

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and perhaps that in a little conversation; and perhaps could help you a little.

Don't be stupid fools. It's all right to find your own way. Your responsibility always remains with you. But exactly like Paul do Kruef, read. Find out source material. See what you ^{can} ~~can~~ get of good knowledge or perhaps experience. Go to experts. I Don't mean myself. Go to people who can tell you, what already have lived in certain ^{ways} ~~ways~~. If you want to build, find out what they know about building before you make mistakes. Read books that are written. Go to everybody who apparently know or not knows so that you know who ^{then} knows and so ~~that~~ you can profit. And then you do. That is the way we work. We find out ourselves what we can't know, we go back to the book to see.

We will continue to practice until we know. We ask questions about what is Work what should I do when I don't know it. We ^{ask} ~~advise~~ every once in a while admitting that we don't know yet even at the expense of someone who says. "I'm so busy." Poke at him until you really ~~get what~~ ^{get} you wish, because you ^{are} ~~are~~ wish has to be sincere to find out. How else can you make a decision? You stay in that kind of a state of flux, ^{for} sometimes, you become as Orage would call it, hot under the collar so then there is something that can flow over, but you have to ^{heat} ~~eat~~ it up to that point.

Are you ^{heating} ~~eating~~ up sufficiently? Are you actually emotionally involved in this kind of life here for the time being? as long as you are here because if you then have lived through your schoolwork, go into the world and then practice what you know.

It is not necessary to stay here all the time. You must go when you wish, and when you ^{can} ~~can~~ and when you owe it to yourself to go, when this has outlived its usefulness, but don't come to that conclusion too soon. Examine all the different things that you become interested in to see what it is worth.

What is the value for you day after day? In an application of your ^{UN} ~~in~~consciousness, day after day, when you walk on the street, or when you sit in a car or talk to ~~people~~, ^{people}, when you talk, talk, when you gossip, when you are ^{busy} ~~busy~~, that is the time to remember Work.

And so this is what was on my mind in coming back for the West Coast. I just want

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to tell you how much this kind of Work, this group, the different people with whom I have contact ~~here~~ and the different people I don't have much contact with , but maybe I will when it is necessary. How much it is in my heart and how ~~much~~ I think about it. Day after day, I have time to think when I cannot read. I don't have always the time to listen to the Goddamned radio and sometimes tapes. They're all so pretty bad some times. I hate to say.

But, it's all to the good because we begin at the beginning, but we begin, you see. We stop ^{filling} ~~feeling~~ our mind. We stop ^{filling} ~~feeling~~ our heart. We come to a point when we say "That's enough." Like a young man when he grows up and he goes through an educational period, and then he is faced when he is eighteen or twenty or maybe a little later when he goes through the university, he must tell to himself, "It's enough. This kind of knowledge. I can continue ^{and} ~~to~~ put more and more into this cramming of mine and it can become sawdust or I don't know what, but I am a human being who has to earn a living and I cannot keep on to pour more knowledge in me. It is time for me to earn money to see if my investment is worthwhile."

I invest with Work in my inner life. I try to develop that kind of capital by the utilization and in application of daily life. That is how I develop within my inner world that what is still latent and is not as ^{yet} ~~yet~~ sufficiently grown ^{up} ~~up~~ even to wish for a development. I have to stimulate it. My inner life is within a certain body which I try to distinguish, or rather to make it distinct for myself by giving it a name. It does not matter if that name fits other kinds of definition. I know for myself what I mean and I say, "Kesjian" when I wish to ~~to~~ speak, a I've said, Kesjanian language. When I wish this Kesjanian body to become a body, not with matter but with lightness, with density of a certain kind, as a means for the expression that what is an emotional quality of consciousness and conscience, of trying to develop what belongs to my sense organs of my inner life, to develop them gradually and apply them and to find out what can I understand of them, not in the language of my ordinary life; not by trying to drag them down in terminology of my outer world; not by the usage of certain words which have no meaning, but only when I say " This I experience."

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You see, it's the same difficulty when I say, "What is I?" and I try to describe it, and I say, "It is a container." And then it has to have a quality and that quality that I could give it is my life. I don't know enough about even how to give it, but I can pray for it as a quality from above, as life and don't know how to describe it. I say of the ^{awareness} ~~Heavens~~, I don't know it. I have to experience it. I have to sit. I cannot ~~think and I~~ ^{think and I} cannot feel. ^{say it's} I cannot ~~change~~ ^{change} this or that. I cannot put words in it. ^{I say} an awareness, ^{how} ~~can~~ I experience it? How do I experience different phases of reality? This is the problem. I wish awareness as belonging to a higher level of being which I call objectivity. And now I make attempts. I close my eyes because ^{my} ~~even~~ ^{don't want} sense organs I want to exclude because I'm still subjective. I ~~cannot~~ ^{cannot} take them with me, and I cannot take them with me anyhow because they belong to this earth and I'm not even entitled to them. Only my body is entitled. My inner life doesn't wish them, but my inner life also has to grow because it has to become Keshjianian body, I say; And what will it have as attributes? Will it have a conscience? Will it actually start to work as a conscience in ^{weighing} ~~weighing~~ ^{pondering} ~~pondering~~? Do I have that kind of material that I use as an ordinary word, can it be applied to a spiritual existence? Like sometimes I say rules of chemistry, ^{or of} physics which are laws I applied for the sake of using example which can be understood as if that is actually the case for psychic knowledge? But sometimes it's good to indicate it, what it might be. Maybe I'm all wrong when I get there and actually, run the psychic laboratory. It's the same way, ^{I say} ~~aware~~ ^{I say} it's not thinking. What is it, existence, acceptance of that what is and I have a hard time because that's the concepts, not very clear. I say "Yes. I know my existence when I pinch my life. I know what I see. I know what I call my world. But now it's my inner life and I don't know it. I still would like it to be developed. So, I imagine and I keep on having concepts of imagination and I live in my imagination creating worlds belonging to that imagination, like I create an I ^{and I create a world is} ~~functioning~~ ^{functioning} as a new ^{imagination} ~~imagination~~ world for me which ^{then} ~~then~~ becomes my inner life, ^{as} a result of an inner life developing of an "I" which then has attributes of this "I", that is sharp observation without partiality, observation at the moment when things do happen, benevolence of that what is an ob-

serving entity, ~~Wish~~ to grow up because God is in heaven and that is where my wish is going. Wish for fusion ultimatley with the existence of all things as they are existing and fundamental acceptance of that what is, as is, to the extent that I can understand ~~any~~ ^{any} kind of a concept of that, that becomes my world. That is the world I can cre ate and you might say, become gradually familiar with.

That is why I say Work on oneself is important; And regardless of any kind of interest in Krishnamurta or Rimpushe or Swedenborg, or anyone you wish to know. It's all lovely and beautiful. Where do you buy your bread tomorrow morning, so that you can eat and go to heaven?

These are the thoughts I brought with me.

These are the thoughts I tell you about because I wish to share it. It's not for me # that I have thoughts. It is not at all a particualr enjoyment even to say them, but I wished you'd understand your ~~life~~ ^{life} and your honesty, ^{and} what it may be required for you ~~what~~ to do about it and I would like to repeat again, the little task I gave you. I say now, "For God's sake, ^{don't} ~~Don't~~ gossip and if it happens in your neighborhood, will you please tell such a person to go to hell because it is purgatory ~~(?) to have gossip~~ ^{I have got it} around and believe in it even a little.

To Gurdjieff

And so I ^{wish} ~~with~~ you a good Sunday. Good night.

Sunday ~~June 23~~ Barn Lunch

MR: NELAND:

So, birthdays, ^{new beginnings} ~~rebirth~~, Rennaissance, making up one's mind, all ^{such} ~~such~~ things go together. It means a new attitude, a new desire for something beginning, sometimes connected with coincidences. I tell you, the number of the music last night was 1890. That is the year I was born, and of course it ^{started} ~~started~~ me to think again. I can't ~~help~~ ^{help} probably to have thoughts, why this 1890 when I thought the music for me and the evening as a whole was like a new determination of a certain kind and when say it ^{is} ~~is~~ coincidental, I may do it like a Rennaissance, it is like a determination. Thinking about last night, I said for me it's like a Declaration of Independence. I mean by that that I try to reformulate the aims of working together and why we have a barn and that I feel that it is nec

necessary to understand the reasons and time and time again, to be reminded of that kind of an aim regardless of all the different things that go on and ^{we} ~~the~~ experience, that is something we ^{experience} ~~experience~~ in ordinary life and that many times because we are so concerned with it and because of the different problems that have to be settled simply do not leave enough room for ^{anything} ~~anything~~ pertaining to one's inner life and still the predomination that is what is most important should become more and more the placing of the accent of where you really plant your center part of that what you are being and it more and more should be shifted to your essential being, to that what you really are coming as close to an absolute value of yourself as you can make it. And so this kind of a new understanding for oneself, I say a rebirth almost, Renaissance, of that what is and what has to be, and ^{then} ~~this~~ is acceptable because one wished it that way and not some other way, in connection with the grace of God. Always that must enter because of the fact that we are alive, links us up with the totality of all life, existing, and we are not separate units and we are united on the basis of life among all of us within all of us. That is ^{what} ~~that~~ gives not only the force but that what becomes ultimately the realization of one's, provided one ^{could} ~~could~~ do away. All gradually makes the form more transparent.

But really the result of Work is this question of making the form transparent not eliminating ^{it} ~~it~~ but not giving it the value which it has from one's ordinary eyes. The transparency can be understood by awareness. There is no reason why one cannot see life and at the same time become aware of that what is the transparency of the form. But then when it exists and when one knows it is there and accepts it, ^{one} ~~one~~ can accept life for what life is worth. But ^{you} ~~you~~ see, it's only one step. It is just recognizing that what is essentiality or ~~an~~ essential essence, and then one has to ^{start} ~~start~~ with that and work towards the surface, towards one's ordinary execution of different ways in ^{forms} ~~forms~~ of behavior, the way one is, the way one thinks and feels, and then that what has been touched within has to ^{start} ~~start~~ to color that what becomes an expression. If one can understand it in that kind of a basis, the realization ^N ~~of~~ of that kind of a reality among us as inner life, as that where life exists and where it can meet. When it can

not meet as ^{yet} as far as the form is concerned because we have prejudices about it, ^{but} that which is essential, it ^{comes} closer. If it could come to absolute values of life, it would be ideal. It does take time but even in timelessness, one cannot have the concept as yet of this kind of a fusion or becoming a oneness. I don't think it is given for us on earth ^{to} become one. I think we have to serve out our Karma, ^{we} perhaps have to learn to understand what is the end also what was the beginning. ^{I think one has to see ones life in} We don't ^{know} the end. ^{Totally} It can be shifted from day to day. One can have presentments about that without having to place any particular value on it because we honestly, we don't know that kind of a law. ^{We know more or less the beginning.}

When we are away from this earth, when we have climbed up that vertical pole, when that what is the result of Work on oneself has given us more lightness in density and the ability actually to have an instrument which becomes more sensitive. Then the accumulation of that kind of knowledge is also tinted in a different way. It is not that heavy as it usually is on earth ^{but} the lightness is introduced by bringing about the situation of more molecules separating from each other and leaving more space in between very much the same as ^{when} you consider a molecule. That is of course the bound or circles of electrons surround it but the space in between the electrons and the nucleus within is also tremendous compared to the total volume of each or the quantity of electrons. We have to learn to understand space in that way ^{that} when it may be held together temporarily because of attractions that ultimately, such attractions also will have to disappear and ^{that} then all that will be left is space and such space light points of energy operating, crystalizing out and decrystalizing. That is the magnificent possibility of a man to see that within himself he repeats exactly that what takes place in the micro-cosmos.

There are three gradations to cosmologist; that what is macro, that what is micro which is ^{man} ~~man~~; that what is atomic structure which is a ^{micro} ~~micro~~, micro. One must see these kinds of things in forms of three because the three makes a totality of a man. He can become aware of that what he is. He can gradually understand more and more of that what he is within. The necessity of the establishment of a relationship towards God will live in the third, fourth as a

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will live in the third, fourth as a possibility to become for himself as unit which he wishes to strive for but he doesn't know how to do it.

Everything as far as the Numina are concerned of this world and everywhere where we happen to live is always the law of three. The law of three is the end because then it is only one step towards fusion. The law of three is at si, only one half step towards the DO of finishing. That what is the ^{element of} understanding for oneself is to go from knowledge to understanding of being, ^{from} ~~from~~ the three centers ^{to} ~~to~~ the totality of an existence, ^{of} ~~of~~ oneself as a whole. That is really an aim. This we must remember. Whenever we Work, whenever we see ourselves, whenever we see a relationship of a mind starting us an 'I' in relation to the body, working its way ^{with the} ~~the course~~ ^{force of} ~~groping~~ wanting as a wish to push; to continue to wish to create, to continue with existence of 'I' being and then when 'I' is merged with the other two, the totality of oneness, of one's man, of a man, in relation to his wish to become what he ought to be.

I think it is right that we talk about it once in a while. I think it is necessary that you sit down and think about it, that you come to a realization of everytime, maybe each day. Maybe each week. You ^{come} ~~come~~ to the realization of 'here I am,' but I must be ^{clear} ~~clear~~ about what I am, because confusion will never help you to act. You will go ahead when you know definitely, This is it and now there are no further questions. When you keep on thinking, feeling, when the two sometimes cannot be mixed even which remain heterogeneous, that you wish for homogeneity of course you do. But then you have to work for it otherwise on themselves as mind and as feeling, they will never join. They speak a different language.

How can we help each other? What can we really do? What is there in store for us this afternoon? What ~~isn't you do~~ ^{do} for yourself in considering others? I mean, that kind of help of creation of that what is right for them like you create for yourself that what is right for ~~you~~ all the time having in mind what is ahead to look forward to that what is feasible, to know what must be; also what must be given up. Don't hang on to things that have lost their value. Extract all you can from what you are doing and

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give that as essential value, start on your next step. Don't look back. You might turn into salt. Ahead is the game. That is where we wish to go. We don't want to stand still too long, just a little to come to yourself when you're out of breath. But then again, you must take a step forward. You are compelled to walk when you are healthy.

I hope for this afternoon, I wished you could understand life in all its different aspects in relationships with each other in an understanding of what is really meant by a relationship and to ask yourself the question, "What for?" Why should I wish to continue? And is the answer really good for me? Or do I continue in directions which are grounding me down? I want to get up. I don't want to crawl. I want to stand up and stretch out my hands toward heaven almost wishing that at certain times we could change over into wings so I could fly away.

If you are lifted up on the balls of your feet, if you can stretch out your hand, if there is in a whole body a surging upward, a current wishing to get away from this earth and to live somewhere, not knowing where, but at least away from the bondage of this earth, and to live. If, when you can jump, at that time when you have reached the highest height of your jump, it is possible for you, that is the time I now say that you could really work, that you feel what you are, that you can agree with it and that you thank God for giving you the opportunity actually to know yourself.

I hope Gurdjieff can help you.

Drink to him.

I'll play a little piano this time. I don't think the organ is pure enough. So, just a little bit if you don't mind.